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PART II.

Language—Adoption—Relationships—Proper Names—Initiatory Ceremonies—Marriage—Death and Burial—Meeting and Parting, &c.—Fire—Superstitions—Religious Beliefs and Demonology—Mythology.

BEFORE we enter upon the consideration of the marital relations customs, superstitions, traditions, and beliefs of these aborigines, I wish to say a few words in reference to the dialects or languages spoken by the various tribes, more especially the language spoken by the *bō-jig-ngī-ji-*, or South Andaman tribe. As I shall presently show, the people themselves have a legend[1] to account for the linguistical distinctions existing in their midst; but, on a subject of such importance as the origin of an unwritten language, the traditions current among the savages who speak it have rarely, if ever, I believe, been known to throw any light.

Language.—1. A few short lists of Andamanese words have been prepared from time to time, commencing, I think, with Colebrooke, who visited the islands nearly a century ago; but

[1] *Vide post* "Mythology," paragraphs 14 and 22.

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owing to a variety of circumstances, not the least of which was the absence of any system of representing the sounds in the language—each author having chosen to employ a phonetic code best understood by himself and capable of varying interpretation by others—the result has been, to say the least, unsatisfactory, and the words for the most part are, in their printed form, either wholly unrecognisable by the people themselves, or possess a meaning differing very much from that given.

2. I do not make these remarks with a view of depreciating the efforts of others, for I fully recognise the difficulties with which they had to contend, and am aware that these exceeded any I have had to overcome, consequent on the improved relations which have subsisted between ourselves and the aborigines in recent years.

3. It must also be borne in mind that time necessarily works vast changes in all savage languages, which depend so entirely upon the oral correctness of the whole population for their accurate transmission.

4. As my knowledge of the other dialects is not as yet sufficient for me to be able to describe them comparatively at any length—leisure having failed me to obtain more than a few hundred words of five of the seven remaining tribes of Great Andaman—I wish it to be understood that, except where otherwise stated, my remarks refer to the *bŏjig-ngĭji-*, or South Andaman dialect.

5. The Andamanese are, as a rule, very conservative, and prefer to coin from their own resources rather than to borrow from aliens, words expressing ideas or objects which are new to them. To give only one of many examples:—having themselves no forms of worship, they had no word for "prayer," but since seeing the Mahomedans at their daily devotions, and learning that they are addressing an Invisible Being, they express the act by a compound word, *â·rlalik-yâ·b-*, signifying "daily repetition" (viz.: *â·rla-* daily, and *ik-yâ·b-* repetition).

6. They have also a distinct poetical dialect, and in their songs subordinate everything to rhythm, the greatest liberties being thereby taken not only with the forms of their words, but even with the grammatical construction of the sentences. For instance the chorus of one of their songs runs thus:—

Ăkălă yâ lak·a mĭj·rà?

which means "who missed the hard (backed) turtle?" the prose construction of the sentence being *mĭj·a yâ·dī chē·balen là·kàchī·re?* It will be at once noticed how great is the difference between the two versions, for in this, as in most of their songs,

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APPENDIX F(*a*).

Philological Harp.[1]

	Denoting	Near.	Remote.	Interrogative.	Relative.	Correlative.
		This, *ū·cha-*	That, *ō·lla-*	Who {*mij·a-* / *mij·ola*} ... ... Which, *tenchā·-*	Who / Which } *d·te-* ... ... (In construction *yā·te-*)	That same, *ōl-bē·dig*
1	Time	Now, *ā·chitik*	Then, *āchi·baiya*[4] ... Then (indef. past), *āchin·baiya*	When, *tain-*	When, *ō·na-* ... .. At such time as, *kian-ērū·balik*	Then, *ūgā* At the same time, *kich·ikan*
2	Place	Here {*kā·re-* / *kā·rin-* / *kā·min-* / *kam-* / *kil-*} ...	There {*kā·to-*, *t'tan-* / *ū·chumen-*[5] / *ū·chum*[5]}	Where, *tān-*	Wherever, *mi·n-ya* ...	There, *ōl-bē·dig-ya*
3		Hither, *kach-*	Thither, *kā·tik-*	Whither, *tekarichā·-* ...	Whither, *min len* ...	Thither, *ig*
4		Hence {*ū·chik-*[3] / *kā·rin-tek* / *kā·rik-*[3]} ...	Thence {*kā·to-tek* / *ū·chumek*} ...	Whence {*tekarichā·-tek* / *mich·ima-tek*}	Whence, *min tek...* ...	Thence *ōl-bē·dig tek*
5	Manner	Thus, *kian-ā·ri-* ...	In that way, *ekā·ra-* ...	How, *kichikachā·-* ...	As, *ignā·rum-*	So, *chā-*
6	Likeness	Like this, *ū·cha-nai·kan*	Like that {*ōl-nai·kan* / *kā·to-nai·kan*}	Like what, *kich·ika-* ...	Like which {*kā·ba-* / *kich·ikan-*}	Like the same {*ū·chuba-* / *kich·ikan-* / *kich·ikan-* / *nai·kan*}
7	Quantity	This much or so much {*kian-nai·-* / *ki·an-* / *kat·*}	That much, *ū·chutū·n-* ...	How much, *tāntū·n-* ...	As much[6]	So much[6]
8	Number	This many, *kianchai·a-* ...	That many, *ū·chichātū·n-*	How many {*kich·ikan-tūn-* / *kich·k-*}	As many[6]	So many[6]

[1] This scheme is taken from Forbes's well-known Hindustani Grammar (p. 68).
[2] Probably abbreviated from *ū·cha tek* (lit., this from).
[3] Probably abbreviated from *kā·re tek* (lit., here from).
[4] In reference to a past period.
[5] Generally used in an indefinite sense, signifying "thereabout"; also when pointing towards an object partly hidden and not easily discernible.
[6] Hitherto unascertainable.

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APPENDIX G.

THE SEVEN FORMS OF THE POSSESSIVE PRONOUNS IN RELATION TO PARTS OF THE BODY (HUMAN AND ANIMAL).

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I.

dōt	..	*my* ..
ngōt	..	*thy* ..
ōt	..	*his* ..
l'ōt	..	—*'s* ..
mō'tot	..	*our* ..
ngō'tot	..	*your* ..
ō'tot	..	*their*
l'ō'tot	..	—*s'* ..

chē'ta-, *head*; mūn-, *brain*; yâ-, *occiput*; kâ'kà-, *scalp*; lō'ngota-, *neck*; là'pta-, *nape*; chăl'ma-, *chest*; â'wa-, *lung*; nē-, *prostate gland*; tū'lēpo-, *phlegm*; kūg-, *heart (the seat of the affections and passions)*, *the bosom*; kū'ktà-ban'a-, *heart (the organ)*.

Ex.—ōt chē'ta bō'dia-. *His head is large.*
His head large,

II.

dōng	..	*my* ..
ngōng	..	*thy* ..
ōng	..	*his* ..
l'ōng	..	—*'s* ..
mòi'ot	..	*our* ..
ngòi'ot	..	*your*
òi'ot	..	*their*
l'òi'ot	..	—*s'* ..

kō'ro-, *hand, or finger*; kō'ro-mū'gu-châl-, *large (lit., middle) finger*; ī'ti-pī'l-, *little finger*; kō'ro-dō'ga-, *thumb*; el'ma-, *palm of hand*, also *sole of foot*; tō'go-, *wrist*; kū'tur-, *knuckle*; bō'do-, *nail of finger*, or *toe*; pâg-, *foot*; rō'koma-, *toe*; tū'chab-, *large toe*; ī'lam-, *small toe*; gū'chul-, *heel*; târ-, *ankle*; châg-, *kidney*; tà'banga-, *small intestine*; tâ'ga-, *peritoneum*.

Ex.—dōng kō'ro ngōng tek kē'tia-. *My hand is smaller than thine.*
my hand thy from (than) small.

III.

dâ'kà	..	*my* ..
ngâ'kà		*thy* ..
â'kà	..	*his* ..
l'â'kà	..	—*'s* ..
mak'at	..	*our* ..
ngak'at	..	*your*
ak'at	..	*their*
l'ak'at	..	—*s'* ..

bang-, *mouth*; dē'liya-, *palate (of mouth)*; â'dal-, *chin*; pai-, *lip*; pai'la-pīd-, *moustache*; ô'rma-, *throat*; ē'tel-, *tongue*; del'ta-, *gullet*; ô'rma-bā-, *windpipe*; ē'kib-, *jawbone*; ī'kib-pīd-, *beard*; ted'imo-, *uvula*; gō'dla-, *collar-bone*; châ'ga-, *side*; tū'bal-, *saliva*; chai'ad-, *breath*.

Ex.—kâ'to .bòi'goli l'àrdū'ru l'ak'at ē'kib-pīd là'panga-.
There European all their beard long.
All those Europeans have long beards.

IV.

dab	.. ..	*my* ..
ngab	.. ..	*thy* ..
ab	.. ..	*his* ..
l'ab	.. ..	—*'s* ..
mat	.. ..	*our* ..
ngat	.. ..	*your*
at	.. ..	*their* ..
l'at	.. ..	—*s'* ..

chàu-, *body*; gū'dur- *and* làn-, *back*; gō'rob-, *spine*; pō'dikma-, *shoulder-blade*; pai'cha-, *thigh (also lap)*; pē'ke-, *groin*; châ'lta-, *shin*; châ'lta-dam'a-, *calf of leg*; kō'pa-, *elbow*; kō'pa-dam'a-, *fleshy part of fore-arm*; kū'rupi-dam'a-, *fleshy part of upper arm*; lō-, *knee*; â'pita-, *hough*; pà'retâ-, *rib*; â'pa-chàu-, *belly (abdominal walls)*; ēr-, *navel*; ū'pta-, *stomach proper*; jō'do-, *entrails, bowels*; jī'ri-,[1] *supra-renal fat and omentum*; mûg-, *liver*; pī'lma-, *spleen*; ī'jnga-, *uterus*; â'wa-, *arm-pit*; yī'lngu, *tendon Achilles*; nē'ma-, *gall-bladder*.

[1] For a description of the *reg-jī ri-gū'mul-*, *vide* Part II, "Initiatory Ceremonies," paragraphs 15–17.

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V.

dig (*or* di)	..	*my* ..	dal-[1] *or* dòl-[1] *eye*; dal ar pīd-,[1] *or* dòl ar pīd-,[1] *eye-lash*; dal ōt ĕd-,[1] *or* dòl ōt ĕd-,[1] *eyelid*; pū'nyur-, *eyebrow*; mū'gu-, *face* (*also forehead*); pū'ku, *ear*; chō'ronga-, *nose*; tī'mar-, *temple*; ăb-, *cheek*; âb-pīd-, *whiskers*; tō'go-, *shoulder*; tūg-, *tooth*; gūd-, *arm*; kū'rupi-, *upper arm*; kō'pa-, *fore-arm*; gō'ra-, *biceps*; kăm-, *breast*; kăm l'ōt chĕ'ta-, *nipple of breast*; dĕ'riya-, *gum*; t'i-, *tear*.
ngig (*or* ngi)	..	*thy* ..	
ig (*or* i)	..	*his* ..	
l'ig (*or* l'i)	..	—*'s* ..	
mit'ig (*or* mit't)		*our* ..	
ngit'ig (*or* ngit't)		*your*	
it'ig (*or* it't)		*their*	
l'it'ig (*or* l'it't)		—*s'* ..	

Ex.—ōl ab-gō'ra dō'gada, ig gō'ra igbà'di! *He is very strong; see his biceps!*
He strong very, his biceps see!

VI.

dar	..	*my* ..	chăg-, *leg*; chō'rog-, *hip*; ē'te-, *loin*; măl'wit-, *large intestine*; kòl'am-, *mesentery*; gū'dwin-, *os coccygis*; ū'lu-, *urine*; ū'lu l'ĭa ĕr-, *bladder* (ĕr = *abode*); ô'ta-, *testicle*; tô-, ô'no-, *and* dam'a-, *buttocks*; mū'ga-, *rectum*; tū'mur-, *anus*.
ngar	..	*thy* ..	
ar	..	*his* ..	
l'ar	..	—*'s* ..	
mar'at	..	*our* ..	
ngar'at	..	*your*	
ar'at	..	*their*	
l'ar'at		—*s'* ..	

Ex.—mar'at chăg-, *our legs*.

VII.

dô'to	..	*my* ..	kī'nab-, *waist*.
ngô'to	..	*thy, your*	This appears to be the only part of the body with which this form is used.
ô'to	..	*his, their*	
l'ô'to	..	—*'s*, —*s'* ..	
mô'to		*our* ..	

N.B.—In the case of the following words, the possessive adjective peculiar to the part referred to is taken:—pīd, *hair*; ĕd-, *skin*; tâ-, *bone*; tī-, *blood*; mū'rudi-, *go*; gū'mar, *sweat*; yī'nga-, *vein, muscle*; wain'ya-, *cuticle*; mūn-, *pus*; dĕ'kin-, *pulse*.

Ex.—mō'tot pīd-, *the hair of our heads*;
ngak'at ĕd-, *the skin of your lips*;
dig ta-, *the bone of my arm*;
ngar tī-, *the blood of thy leg*;
&c.;

i.e., the above would be understood to represent mō'tot chĕ'ta pīd-; ngak'at pai ĕd-; dig gud tâ-; ngar chăg tī-.

[1] These words generally take the abbreviated form, *dí*, *ngí*, &c.

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APPENDIX K.

LIST OF TERMS APPLIED TO MALES AND FEMALES FROM BIRTH TO OLD AGE IN ORDER TO INDICATE THEIR AGE, CONDITION, &c.

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Males.

During the first year	*abdē·reka-*	*ōta-*[1]		The term *ablâ·panga-* (long) is applied to a boy who is tall for his age.
During the second year	*abkē·tia-*			
During the third and fourth years	*abdō·ga-*			
From four till ten years of age	*àwal·aganga-* or *àwal·agare*	*abli·ga-*[2]		Until the commencement of the probationary "fast" (as well as after its completion) he is called *bō·tiga-*.
During the eleventh and twelfth years	*â·kà-kâ·daka-*		*dâ·la-*	
From twelve to fifteen years of age (the ordinary "fasting" period)	*â·kà - kâ·daka - dō·ya-*			During such portion of this period as he "fasts" he is called *â·kà - yâb-*, or *â·kà-yā·ba-*.
After breaking the probationary "fast" (for first month)	*â·kà-gō·i-*	*abwá·ra-*[3]		He now breaks the "fast," and is called *gŭ·ma* until he becomes a father.
From then till he becomes a father	*â·kà-gŭ·mul-*			He is addressed as *gŭ·ma* from the time of his breaking the "fast" till his wife's first pregnancy, when he becomes *mai·a*. Should he never have a child he is called *mai·a* a little later in life.
Single — bachelor only	*abwá·ra-*			
Single — whether bachelor or widower	*kâ·ga-tō·go-*			
Bridegroom	*abdē·rebil-*			
Full grown (whether married or single)	*abwá·ra-gō·i-*			
Newly married (during first few days only)	*arwē·red-* ; *ōng-tāg-gō·i-*			
Newly married (during first few months only)	*ūn-jâ·ti-gō·i-*			Only applied to young persons.
Married (while still without a child)	*ōng-tāg-*[4]			While his wife is *enceinte* he is called *pij-jā·bag-*.
Married (having had a child)	*châ·bil-* ; *châ·bil-chàu-* ; *mai·a*			During the first two or three months after the death of his child he is called *mai·a ō·kolī·nga-*.
Married (more than once—not applied during widowhood)	*tarwâ·ki-*			
Widower	*mai-arlē·ba-*			
Old	*abjang·gi-* ; *abchô·roga-*			The *survivor* of an old couple who have been united since their youth is called *abrâ·ji-gō·i-*.
White-haired	*abtól-*			

[1] Signifies testicle. [2] A child. [3] A bachelor.
[4] Their jungle-bed of leaves is called *tāg*.

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Females.

During the first year	*abdĕ·reka-*[1]	*abli·ga-*[3] *kă·ta-*[3] *pō·tola*	The term *á·kà-tá·ng-* (tree) is applied to a girl who is tall for her age. As in the case of males, both before and after the probationary "fast"[5] she is called *bó·tiga-*.
During the second year	*abkĕ·tia-*[1]		
During the third and fourth years	*abdō·ga-*[1]		
From four till ten years of age	*àwal·aganga-*[1] or *àwal·agare*		
During the eleventh and twelfth years	*àryō·ngi-*		
From twelve till about sixteen years of age (her ordinary "fasting"[5] period)	*àryō·ngi-pō·i-*	*abjad·i-jōg-*[4]	She commences her "fast" during this period, and while so doing is called *á·kà-yáb-*, or *á·kà-yā·ba-*.
After breaking the probationary "fast" (for first month)	*á·kà-gō·i-*[1]		As soon as she attains maturity she is called *ŭnlá·wi-*, or *á·kă-lá·wi-*, and then receives her "flower" name (*vide* Appendix H).
Spinster	*abjad·i-jōg-*		
Bride	*abdĕ·rebil-pail-*		
Full grown: if unmarried	*abjad·i-jōg-gō·i-*		
Full grown: if married (but not yet a mother)	*ōng-tāg-*;[6] *ablă·ga-*		
Full grown: if married (but with no child alive)	*ablă·ga-*		
Newly married (during first few days only)	*arwĕ·red*;[1] *ōng-tāg-gō·i-*[1]		
Newly married (during first few months only)	*ŭn-jâ·ti-gō·i-*;[1] *ōng-tāg-*[1]		Only applied to young persons.
Married (while still without a child)	*ōng-tāg-*[1]		While *enceinte* she is called *pīj-jā·bag-*.
Married (having had a child)	*chá·nre*; *chân-chàu-*; *chăn·a*; *chá·nola-*		During the first two or three months after the death of her child she is called *chăn·a ōkolī·nga*
Married (more than once—not applied during widowhood)	*tarwá·ki-*[1]		
Widow	*chăn-arlĕ·ba-*		
Old	*abjang·gi-*;[1] *abchó·roga-*[1]		
White-haired	*abtól-*[1]		

[1] In those cases in which the term is common to both sexes, or ambiguity would otherwise exist, the word *pail-* (female) is added when a woman is referred to. Ex.: *ōng-tāg-pail-*; *abtól-pail-*.

[2] Signifies the genitals of a female.

[3] A child.

[4] A spinster.

[5] As elsewhere explained (*vide* Part II, "Initiatory Ceremonies") this term is used merely to imply abstention, during a period varying from one to four or more years, from certain favourite articles of diet.

[6] Their jungle-bed of leaves is called *tāg-*.

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APPENDIX B.

AN ÔNGE VOCABULARY.

The "Outer Group" of the Andamanese (Ônges and Jarawas) bears the closest resemblance in customs, etc., *i.e.*, assuming them to bear any at all, to the Samangs and Aetas, of all the Andamanese Tribes, and hence there is much interest exhibited in their languages. In this Appendix, therefore, is gathered together as much of the Ônge Vocabulary as can be with any degree of safety extracted from Portman's *Andamanese Manual*, the information in which is not, however, unfortunately, as clear as is desirable. In the following Table the roots have been separated from the prefixes and suffixes.

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Ônge Vocabulary.

abundant	gene
abuse (to)	ônu-kweba-be
ache (to)	ôni-dang-wule-be (bones a.)
acid	a-ôoii
adze	doii
ant	chantîbo-de
apron (women's)	ng-a-kwinyoga-le (your a.)
armlet	ibi-kwe
arrow (iron)	bartoi
arrow (wood)	tota-le
arrow (fish)	tome
arrow (pig)	takôi
arrow-shaft	takete-le
ashes	tongkute
awake (to)	lôga-be
bag (of netting)	kumumwi, tangu-le
bale out (to)	gaiye-bôko-be
bamboo	ô-da-le
banana	yolô-le
bark	gangwi
barb (arrow)	tome
basket	tô-le
beard	ôngu-bo-de
beat (to)	yôkwô-be
beetle	todanchu
belt (round)	m-are-kwa-ge (my b.)
belt (broad, flat)	m-ino-kwe (my b.)
binder	tu-kwe
bite (to)	ôni-baga-be
black	be
blood	gache-nge
blow (to)	a-kwôbô-be
boil (to)	tumboi-(be)
bone	ichin-da-nge
bone (human)	uni-da-nge
bow	a-ai
break (to)	ng-i-kwa-be (you b.)
breast	ng-a-ka-ge (your b.)
breathe (to)	kwaiô-be
broom	da-ge
bucket (wood)	ukwi
bucket (bamboo)	kubuda-nge
butterfly	bebe-le
call (to)	eng-yô-be, ônai-waba-be
cane	tati
cane-necklace	i-deda-le
canoe	da-nge
cast away (to)	yôbobine-be
cheek	ng-ig-boi (your c.)
chin	ibi-da-nge
clam	taga-le
clap (to)	abo-bana-bekwe-be
clay (white for smearing.)	we
cloud	baije
cocoanut	da-ge (? wood, tree)
cold (to feel)	ungi-te-be
come (to)	inai-ôba-be, ônu-kwange-me
copulate (to)	ng-ô-tôlô-be (you c.)
cough	udu-ge
crab	kagaia
creek	kuai
cyrena-shell (scraper)	totu-le
dance	ôno-la-ge
dead (to be)	bechame-me
deaf	ik-aibene
dish (wooden)	da-nge- (wood) tôba-nge
drink (to)	injo-be
dugong	twowa
ear	ik-kwa-ge
earth	tutano
eat (to)	eni-lokwale-be
ebb tide	ga-de
embrace	ku-ge
eye	uni-jeboi
fall (to)	i-teka-be
fastening (a)	gwi-kwe
feather	gô-de
fern	tomôjai, lakakai
fever (to have)	ungi-te-be
fight (to)	ônu-kwe-be
finger	ome
fire	tuke
fish	cho-ge
fist	o-beke
flip (to)	ôni-tôtôge-be
flood tide	kobakwe-le
fly	ngônoi
food (to take)	ng-i-da-be (you t. f.)
foot	m-age (my f.)
forbid (to)	gobokwe-be
glad (to be)	a-kiokô-be
go (to)	ôni-tôto-be (come), bujio-be (walk)
"God"	Ulu-ge
good	i-wado
grass	tokwongôye
green	totanda-nge
gun	uni-nye
hair	m-ode (my h.)
hand	m-ome (my h.)
head-dress (cane)	ng-i-deda-le (your h. d.)
heavy (to be)	ng-a-tukwô-be (you are h.)
hip	ôni-boi
hiss	ng-ik-iki (you h.)
hit (with arrow)	gai-be
honey	tanjai
hook (for fish)	tome
hop (to)	ichin-kwôle-be
hot (to be)	jonjome-be
how much ?	chiô ?

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hum (to)	gojai
hungry (to be)	angi-ai-me
hut	bedai
I, my	mi
Indian (an)	i-neme
iguana	giti
iron (knife)	lea
jawbone (human) ornament	ang-be-de
jump (to)	akwa-tokwa-be
kick (to)	ōni-tekwôme-be
kiss (to) (? smell)	nyônyô-be
knee	m-ola-ge-(my k.)
kneel	ōno-lakwōchō-be
laugh (to)	ng-eng-ema-be- (you l.)
leaf	be-be (to be flat)
lick (to)	ng-i-tuno-be (you l.)
lie down (to)	ng-ainyi-be (you l. d.)
lip	ōngu-me
lizard	kô-ge
man	uni-agi-le-(married m.)
mangrove	tun-da-nge (the tree)
mangrove fruit	kwan
marry (to)	ini-a-be
mat (sleeping)	emai
micturate	ô-chôlô-be
moon	chile-me (to be bright)
mouse	ala-nge
much	liwa-nga
murder (to)	ôlôlaji-be
nail	m-obeda-nge (my n.)
nautilus-shell (cup)	gaai
navel	ōni-kwa-le
neck	ōna-ngito
necklace	m-a-ngitoke (my n.)
net	chi-kwe
nose	uni-nyaibei
orchid	kôyô
ornament (of shavings)	kwibo-le
outrigger	i-bedu-ge
paddle	taai
pandanus fruit	ka-le
path	iche-le
peel	gangwi
pig	kwi
pinch	ōni-gini-be
prick	ōni-takwa-be
pot (cooking)	buchu (*tô-le*, its case)
quick, be	ing-kô!
rain	gujô-nge
red ochre	akame
red wax	kwengane
resin	mone
ringworm	jwichwi
rope	kwôla-ge
rub (to)	eb-ek-be
run (to)	akwe-bele-be
saline	ngie
saliva	ina-kwe-nge
salt	inje
sand	belai
scar	ōni-bare
scratch (to)	akwe-ô-be
sea	i-nge (water)
shampoo (to)	ine-ô-be
shark	kadu
sharp	giechare
sharpen (to)	*totôkwe*-be
shave	ômo-tale-be
shell	todandwi
shoot (arrow)	gai-be
sing (to)	ng-ô-gaba-be(you s.)
sit (to)	unan-tôkô-be
skin	gangwi (peel)
sky	bengo-nge (what is flat)
sleep (to)	omo-ka-be
small	baiai
smoke	emo-taboi
snake	tomogwi
snake (sea)	tebu-le
sneeze	e-chi-be
sore, (a)	ōni-bai
spill (to)	ng-i-be-be (you s.)
spine	ōno-noda-kwoi
spitting	una-kwa-nge
sprinkle (to)	una-nadi-be
squeak (to)	gilako-be
squeeze (to)	ume-ge-be
stand	doka-be
stomach	ônan-nga-nge
stone	taiyi
stool (to)	ōni-yu-be
stretch (to)	ina-kwombwoke-be
stretch (to s. oneself)	ng-i-gôtô-be (you s. yourself)
strike (to)	kwûke-be
string (to)	e-be
stroke (to)	una-ôe-be
sun	eke
surf	balame
swallow (a)	tugede-le
sweep (to)	tote-be
swim (to)	kwane-be
take away (to)	ng-eakingkô-be (you t. a.)
take hold (to)	ng-enge-be (you t. h.)
tattoo (to)	ng-ulukwone-be (you t.)
tear (to)	i-dokwô-be
testicles	ōni-kwô-ge
thorn	tundankie
throat	ô-ngito
throw	wôtaikwô-be
thunder	ôlu-ge ("God")
tiptoe (to be on)	ônu-jagaiô-be
tongue	alan-da-nge
tooth	m-a-kwe (my t.)
torch	to-kwe
tray (for food)	toba-ge
tumble (to)	i-teka-be
turtle	nadela-nge, takwatoai
turtle eggs	kwagane
tusk (pig)	a-kwe
umbrella (leaf)	o-modu
untie (to)	i-lebu-be
vomit (to)	ô-bulô-be
water	i-nge
wax (white bees')	chileme
weep (to)	wana-be
whetstone	tijiô-be
whisk (for flies)	tomo-ge
whistling	ōni-anga-le
white	tonkute
wife	uni-au-le
wind	*totôte*
wound	ōni-ba-le
yawn (to)	ôna-langôtô-be
yes	une-laije

11: Cipriani E-3 (1951-1955) 1966 AZ2 Andamans AZ2

in the division of all meat. Certain cuts are the property of the hunter, of his helpers, and of his relations and after them, in order, of the remaining members of the group; everyone knows his position in advance. Each portion is tied round with a reed fibre, which is allowed to dangle out over the top of the communal cooking-pot ready to haul the meat out when required.

In the case of pork the prized cut is one which comprises the kidneys and the surrounding fat; this fat is called *cian*,[1] and is very highly esteemed. Some authors (Brown, for example) have stated that turtles and pigs are always cut up with the head ritually pointing towards the sea as otherwise the meat would be considered inedible. This is certainly not the case on Little Andaman, and I have never seen any such directional ritual among any of the Negritos, all of whom practise division of meat according to a prescribed order of precedence. Turtles at any rate are slaughtered facing up the sloping beach simply because it is then easier to hold the beast from behind and avoid its bite. Ritual there is, but usually with a good practical basis.

More ritual attaches to the way in which the game is carried back to the camp, and the wood to be used for the cooking fire. Pigs, killed and gutted, are tied in ropes made of *Ficus laccifera* and carried somehow on the back of the victorious hunter. If it is not far to the camp he will not bother to tie up the snout and feet, but otherwise the front and back legs are tied, and one long cord joins both pairs to the snout – again a practical ritual, giving the hunter a more compact weight to carry.

Man, Portman, Brown and others all say that each type of game has to be cooked over a fire of a particular wood. My own observations showed that whereas the ritual of dissection is inviolable, the Onges always use the first wood that comes to hand, regardless of its source, taking as usual the line of least resistance. This is again in keeping with the tendency of primitive peoples to expend only the very minimum of energy to achieve their object. Their religious beliefs and superstitions are not carried to the limit, simply because

[1] It is interesting that in their very restricted world the Onges have few standards of comparison or words to express condemnation or approval, and this word *cian* is used as one of high praise, applied to inanimate objects, animals, and people alike. The precise qualities which are conveyed by the word are difficult to evaluate in the absence of fuller knowledge of the Onge language.